DOCUMENT RESUME

ED 136 768 IR 004 553

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TITLE Library Services for Native People: A Brief to the Ontario Task Force on the Education of Native Peoples.
PUB DATE 20 Nov 75
NOTE 17p.

EDRS PRICE MF-$0.83 HC-$1.67 Plus Postage.
DESCRIPTORS *American Indians; *Community Information Services; Financial Support; Information Centers; Library Collections; Library Material Selection; *Library Services; Public Libraries
IDENTIFIERS *Canada Natives; Ontario

ABSTRACT

Information is essential to the native people of Canada if they are to preserve their cultural heritage and determine their own destiny. The business of libraries being information, they need library services; however, they also need special information which only they can create, and they need to participate in the production and dissemination of these tools for their own individual and communal development. This study examines the problem from three perspectives: access to existing library services, development of native-run library services, and effective cooperation between the two. Band councils in rural regions can establish government funded or branch libraries; however, band librarians have little training, and hours and facilities are generally poor. Few urban natives use available libraries due to lack of cultural understanding and the paucity of native materials in collections. Friendship Centres in cities and towns with native populations need to develop information services for natives. Ontario government funding is recommended for: (1) bookmobile services to native areas; (2) native Friendship Centres specializing in community information; (3) special resource centers; (4) native media materials for resource centers; (5) increased native publication and translations; (6) a clearinghouse for information on native materials; (7) recruitment of natives into library training programs; (8) seminars for public library administrators on special problems and needs in training native personnel; and (9) establishment of a native-run college with a library technician program. (KP)

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LIBRARY SERVICES FOR NATIVE PEOPLE

A brief to the Ontario Task Force on the Education of Native Peoples

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by

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November 20, 1975

"The development of library services for the use of native people must be in the hands of native people, even when the particular development is part of a formal library system which is basically non-native."

"There is no reason why forms of local control, of community control, and of citizen and user participation, cannot effectively guarantee the principle advanced in this brief - that of the self-determination by native people of their own forms of library service."

Library Services for Native People

Increasingly we realize that "knowledge is power", especially for the relatively powerless. Knowledge is also information, and information (used here to include not only facts and data, but also ideas and the products of man's creative endeavours) is the business of libraries. The public library is recognized as a major force in the self-education of adults, and in informal learning programs for people of all ages. In so doing, the public library must work closely with all agencies (including schools, colleges, universities) providing direct or indirect services to native peoples.

"Power" for native peoples must be the power of self-determination, the capacity to cope, to survive, to determine one's own destiny or at least to plan one's own future, in conjunction with those who share the same problems and the same possibilities. Indeed for native people this business of survival and of self-determination is very much a collective enterprise. And since there is little information which is really "neutral", native people must not only have access to the information available to the general society, they must create their own. This goes beyond having some control over the selection of information and of the ways (and by whom) it will be conveyed, to active participation in the production, as well as the dissemination, of the information itself. Thus, native people will be able to provide themselves with the tools of their own individual and communal development.

So, a triple theme emerges: access to existing library services, development of native-run library and information services; and, increasingly, more effective co-operation between the two. Underlying these themes, however, is the basic principle of self-determination, with its concomitants of autonomy, local or community control, and effective citizen participation at all levels.

Access to Existing Library Services

Legally, native people (Status, Non-Status, Métis) have access to the public library systems of Ontario. In fact, however, there are many barriers (economic, educational, cultural, psychological) which make real access difficult or impossible for the vast majority of native people. Their use of libraries is thus infinitesimal.

I. The Rural Scene

Band councils may, by resolution, vote the required per capita support (50¢) to form a band library, and at the same time request the federal (DIAND) per capita grant ($2.50) and the provincial (PLS) grant ($1.70). They are then in a position to use the combined funds to establish a band library. This may be done autonomously or, more frequently, by contract with a neighboring town, county or regional library. The band library in the latter case becomes a branch or deposit station of the larger system, with access to system resources; or, in some cases, a bookmobile service is provided to the band at one or more points on the reserve. 42 bands in 1974 had availed themselves of such service in one form or another.

These encouraging developments have taken place largely within the past decade. But they must however be recognized for the small beginnings that they are. Collections are small, lack diversification, are often changed infrequently and while stressing native cultural material generally fail to reflect the real needs, interests and aspirations of local natives; little non-print or AV material is available. Selection is predominantly made for the bands by non-native librarians in the parent library system. Custodians of band libraries (band librarians) receive little training, often have little motivation for the job; turnover is high. Hours of opening are few, physical accomodation often poor. The library has low status, little "presence", and receives little use on the reserve.

These inadequacies cannot be easily or quickly remedied. Major changes will take place only when native people themselves recognize the crucial importance of library and information services, and move to take control of the process. But this is a vicious circle which we must find ways to break into. One of the ways, I would suggest, is through special multi-media bookmobiles provided through the county or regional library, designed for services to native people only, stocked with special collections, and staffed exclusively by native people. The collections would have a double focus, that is (a) materials on native history, life, customs, folklore (b) "coping materials" - practical materials on an easy reading level dealing with day-to-day problems of employment, education, welfare, health, auto repair, etc. Materials from the "parent" general collection would be included. Whatever materials are available in the native languages would of course be featured. A full set of AV hardware and software (film, video, slide-tape, etc.) would be essential. Such a bookmobile could be assigned regular stops on one or several reserves, and the service could be flexible enough to permit longer stops for special occasions - a concert, a workshop, a festival, a conference, etc. Though primarily the mobile would be a library and information service vehicle, it could also become a meeting place, a centre for informal learning, a catalyst or initiator of formal learning programs (i.e. for adults), etc. Native staff serving native people would get immediate feedback on the relevance and adequacy of materials, and use this to constantly improve the services. Gaily decorated in English/French and/or the native language, the mobile would be a highly visible symbol on the reserve of "their own" library, while at the same time providing evidence of commitment from the "parent" library and slowly building confidence in the value of system resources.

These multi-media bookmobiles would not replace but supplement the band libraries (deposits or mini-branches) already in existence. (They could also help in providing consultation and training for band librarians.) Regional libraries in the north could use one or more such bookmobiles; county or regional libraries in the south might need to share a vehicle where the number of reserves would be smaller. (Note #1).

Recommendation 1.

That the Ontario Government fund a demonstration project to set up several multi-media bookmobiles for service to native peoples only, in 2 or more regions of the province, and that the hiring and training of native staff and the building of the special print and non-print collections be started immediately.

II The Urban Scene

Native people who have made the move, permanently or temporarily, from the reserve to the town or city, constitute perhaps half the Native population. This group includes of course non-status Indians and Metis people. In most urban communities, libraries exist and are relatively convenient and accessible. Yet few native people ever make use of libraries. Why? There are many reasons. Aside from those who do not read, i.e. are functionally illiterate, would-be native users are put off by the architecture of the buildings, the bureaucratic procedures encountered in the library, the formal arrangement and confusing classification of the collection, the brusqueness and lack of cultural understanding or empathy on the part of many library staff, the paucity of materials relevant to native life or to their own immediate personal concerns, etc. It all seems part of a larger, dominating, majority culture which is alienating to all but the most persistent and the most accultured natives, particularly the few who have survived to enter higher education programs and possibly even graduate from them. Despite all our earnest disclaimers, there is nothing to indicate that this public facility is something that is theirs, that belongs to them (as to anyone else) by right.

There are of course minor steps which libraries can take to correct or alleviate the situation: ease bureaucratic procedures, be more welcoming of new users, display posters re Indian materials, re-arrange the collections (even temporarily) to bring relevant native-oriented materials together, set up special displays of native materials (books, pictures, art objects, etc). More important, libraries could work with local native organizations to co-sponsor native programs: lectures, concerts (native singers and dancers), craft displays, etc. Basically, however, such steps are palliative in nature. Essentially what is needed, prior to anything else, is determined action on two fronts:

(1) Collections need to be beefed up considerably, in three main directions:

(a) Considerably more material from the native point of view, that is books and other print material written by and for native people, on all aspects of native life, history, culture, and the current issues which most concern native people e.g. legal rights, education, land claims, etc.; plus a good selection of native newspapers and periodicals, now almost totally lacking in public libraries. (Note 3)

(b) A good collection of non-print materials, i.e. in audio-visual or media format, including videotape, audio tape, film, slide-tape, art reproductions, etc. - with both the hardware and the software available for individual or organizational borrowing. (Such materials may also be inducements to non-readers who are still potential users of library resources.)

(c) A special collection of "coping materials", dealing with all the problems involved in learning how to survive in the city-pamphlets on government services at all levels, brochures from all the relevant social agencies, advice on how to deal with officialdom and bureaucracies, material on the law and on native rights, on health, on alcoholism, on employment, on educational opportunities, on training and retraining, on rental problems, housing problems, house and car repairs, income tax, etc., etc. Prominently included should be information on the native community, its resources, its helping agencies, and news and announcements of what is going on in the community - social events, cultural and recreational programs, educational programs, political action and organization, etc.

The emphasis here is on practical, how-to, easy reading materials, easily accessible, well publicized and displayed, and kept constantly up-to-date. It should also be emphasized that the purpose is not only to provide the information directly if possible, but if necessary to refer the user to another source and to make sure the referral is effective. Finally, it needs to be re-emphasized that the above collection measures must be taken with active participation and advice of knowledgeable people in the native community. Librarians must learn to share selection responsibility, to recognize the expertise that resides in the user community (who else but the potential user knows his own needs best?), and engage in regular consultation with those who are most affected by selection decisions. The availability of native staff in libraries would greatly facilitate selection but would re-inforce, rather than replace the need for user participation in the process.

(2) Such collection reform could help to bring more native people into libraries, and to provide more user satisfaction when they do come. However, to reach other levels of potential users who will not visit libraries, it will be necessary for the library to go to the people. One of the ways to achieve this is to plan bookmobile stops in areas where numbers of native people are known to reside. Even better would be to plan stops at native agencies or institutions, e.g. in Toronto, Anduhyaun, the women's residence, Ahbennojeug the children's program, and the Native Canadian Centre of Toronto. Bookmobiles making such stops at centres of native activity should be specially stocked with the kinds of materials stressed above; they should also if possible be staffed by native persons. A variant on the bookmobile stop is the kiosk as recommended in a recent survey of East Toronto, placed in lobbies of public buildings and other gathering points, and stocked with colorful paperbacks, free for the taking though identified as library property - a risk-taking but exciting form of advertising that is worthy of experiment. Deposit collections in the various native centres or agencies are another, more conventional possibility. Again, however, these collections should be carefully chosen, and ideally selection should be shared with the native people in charge and with the residents themselves. A measure of control over the process, and a feeling of "ownership" in the results, are a condition of success in any such venture. Similarly, selected library staff (outreach or community workers) should make themselves available to native agencies as consultants in the agencies, strictly as resource people able to suggest back-up materials and support services which the library can provide, as junior partners in native-run projects.

The above ideas and recommendations are based essentially on those contained in the fieldwork report by Richard Ficek, entitled Information Needs of Native Peoples in the City of Toronto, a project in the 3 - month Practicum in Community Services at the Faculty of Library Science, University of Toronto (May 1974). Mr. Ficek documents the library-information needs of native people in a typically urban, largely inner city situation, and makes a series of recommendations based on the needs identified. The recommendations are practical, concrete, and specific. At least two have already been implemented, namely: a deposit collection of children's books for Ahbennojeug, chosen by the native staff and supplied (in several instances specially ordered) by Boys and Girls House of the Toronto Public Libraries; and the provision of a small sum, advanced with no strings attached, to Anduhyaun for the purchase of easy reading, "popular culture" type materials for the use of the women resident in the home. Small victories but significant ones, especially in the

exercise of the principle of freedom and autonomy in selection, itself an expression of the larger principle of self-determination, a theme which underlies and is interwoven throughout Mr. Ficek's report.

The report is unique - the only substantial effort to document library and information needs of native peoples on the urban scene to have been produced in Canada. There is much useful information, many stimulating ideas and practical suggestions which the Task Force may find helpful, and a copy has been left with you.

Mr. Ficek's "most important" recommendation is stated in his own words as follows: "that the library engage in a long program with the Native Indian Centre of Toronto in order to develop a library operated and controlled by the native community". Since discussion of this recommendation belongs more properly in the section on Friendship Centres, and since there is now a concrete proposal for such a joint library venture in Toronto, I will deal with it more fully in the next section. (Note 4)

III The Friendship Centres

There are now seventeen Friendship Centres in Ontario, located in the major cities and in towns where large numbers of native people reside. Two possibilities, by no means mutually exclusive (they could be pursued either separately or together) present themselves for serious consideration.

(1) The first is to develop and strengthen the information services component of the Centre's operations. The need for specialized information services has always been recognized as a major function of the Friendship Centres. As gathering and reception centres for native migrants, and as institutions facing both ways as it were (towards the reserve and towards the majority culture) they automatically become communication centres engaged in the transmission of all kinds of practical information, sometimes geared to crisis or emergency situations, more often to the continuing needs of the ongoing struggle to survive in the city and to cope with a bewildering variety of problems and possibilities.

While accepting this function, the Centres have on the whole been unable to develop it adequately. Much of the communication-information role is implemented, as it should be, through personal contact and counselling, and over the telephone. There remains a strong need, however, for print resources in particular (some of it in the form of free materials) and for other media formats of a more substantial, permanent nature. These again are the "coping materials" we have been stressing, and the resource files of urban services and of native and non-native organizational resources, which characterize the localized "community information centres" and "neighborhood information posts" now dispersed through most urban areas. Much of the information resources required are common to all such centres; much of it is of the type required by all migrants and immigrants to the city; and specialized information centres already exist for specific ethnic or cultural groups, e.g. Greeks, Italians, Spanish, West Indians. A specialized information centre for native people would, therefore, conform to existing models.

It is true, of course, that all the Friendship Centres have tried to maintain a supply of government pamphlets, agency brochures, continuing education announcements, etc. But with inadequate space and facilities and especially lacking sufficient staff, let alone trained personnel, to organize and retrieve the information and keep it relevant and up to date, it has been at best a disappointing and inadequate effort.

What I am recommending, therefore, is that the Information Centres make a special effort to meet the requirements of the Community Information Branch of the Ministry of Culture and Recreation, in terms of accomodation, facilities, collections, file organization, and personnel selection and training, in order to qualify for funding from the ministry. Assistance in undertaking such projects may be obtained from central agencies like the Community Information Centre of Metropolitan Toronto and/or local information centres. Some libraries may also be able to help. Both the National Association of Friendship Centres and the Canadian Association in Support of Native Peoples have recently expressed their interest in comparable projects. Both could render valuable assistance in their development.

Recommendation 2.

That the Ontario Government fund the Native Friendship Centres, through the Community Information Branch of the Ministry of Culture and Recreation, as specialized Community Information Centres. A number of demonstration projects would be a useful way to begin.

(2) The other possibility is to develop the "library" potential of the Centres' information function. This could well include the community information component as just described, but would in any case emphasize more permanent materials as well, both print and non-print. The double focus on (a) native cultural materials, including history, customs, crafts, and current issues, and on (b) coping materials as previously defined, would be maintained as in the case of the public library branch deposit and bookmobile collections described in Section II.

Many of the Centres have attempted to establish small libraries of mainly cultural materials. These have been curtailed for lack of funds; personnel to manage the collections have been lacking; valuable books have been lost, often resulting in the remainder being locked away. It seems doubtful that the Centres have the resources to develop library collections adequate in both quantity and quality, and to manage them efficiently, through their own efforts. It would seem sensible, therefore, to develop the Centre Libraries as joint ventures with the local public library systems. There is a precedent for this in several Centres, in the small deposit collections established by the public library. These, however, are usually quite inadequate, being very small, not always well chosen, changed infrequently, and lacking the regular attention from either Centre or library personnel to keep the collections active, relevant, and effective. They become, in effect, stagnant and inoperative.

What is required is a totally new look at the requirements and possibilities inherent in each situation for truly adequate co-operative arrangements. Instead of token deposits, mini-branches of substantial size, with a much greater variety of materials both print and non-print, with at least basic reference resources and built-in referral service, should be the objective. This will require extraordinary co-operative efforts, with staff from both the Library and the Centre assigned for substantial periods, working closely together to develop the collection, keep it up to date, and implement basic library services. Here again, both selection of materials and management of the collection should be shared in such a way that native input is emphasized, and Centre personnel and native library users have the feeling that this is "their" mini-library, not merely a creature of the public library system.

There is also the possibility that in some cases a more ambitious co-operative venture may develop. For example, in Toronto this possibility is now being explored. The Native Canadian Centre, through Wigwamen, is about to purchase the Toronto Bible College property. On this complex, a small separate library building exists, and the intention is to retain it as a library. However, recognizing the difficulty of developing a library of this capacity (20,000 volumes) strictly through their own efforts and having some positive experience of co-operation with the Toronto

Public Library system, the Centre has made a proposal to TPL for a joint project, in which the Library would lease the property and establish a small branch or community library in partnership with the Centre. The library would in effect be two libraries in one: a specialized resource centre for native people in Toronto, stressing both the cultural and the coping types of materials, as well as strong AV collections; and a small branch library for the people of the neighborhood, providing general materials of a recreational and "light" informational nature for users of all ages. In time, such a library could become a significant centre for cross-cultural and inter-cultural understanding; it could also become a major educational resource for both the native and the general community. The proposal emphasizes the need for native-oriented, native-chosen materials, and for trained native staff. The Library Board, through its newly formed Advisory Group for the Central Toronto District, would work in close concert with the Centre's Library Committee in what is termed "equal partnership". Such a proposal obviously guarantees enough native input and control, albeit in a co-operative context, to assure that the native community would regard it as "their" library, one in which they could actively participate and which eventually would draw in a number of non-users and those turned off by the formal system. If the Toronto proposal is accepted, it could well become a model for similar projects. A copy of the proposal is appended hereto.

Such an ambitious project may, however, remain unique, and should in no way discourage efforts toward more modest endeavours. The principle of public library - friendship centre co-operation is quite consistent with discussions in the Board of Directors of the N.A.F.C. of "the concept of a library - resource centre to be established within the centres and the national office ..." (The Native Perspective, vol. 1, no. 1, August 1975, p. 10). It is also quite consistent with the concept of the specialized community information centre discussed earlier. The two may well be combined, or they may be kept separate, depending on local needs and circumstances. What should not be overlooked is the possibility of special funding for joint ventures from the Ministry of Culture and Recreation through the Provincial Library Service. (As with the multi-media bookmobiles recommended in Section I, there is also the possibility of tapping the Wintario grants to fund such projects.)

Recommendation 3.

That special grants be made available through the Ministry of Culture and Recreation to fund the establishment of special library - resource centres, preferably as branches of existing public library systems, within the Native Friendship Centres. A number of demonstration projects might be a useful way to begin.

IV. Native Information Services and Resource Centres

Insofar as native library and information services are concerned, the most significant developments in the last decade have, in my opinion, occurred not in the formal library systems but in the organization of native information services and resource centres to serve specific groups. Native organizations, with political, educational and cultural objectives, have proliferated at the national, provincial, regional and local levels. As they have become more active and more effective, they have discovered a crucial need for internal and external information services, in order to serve both staff and membership, and (indirectly) the wider native community. In so doing, it has become necessary not only to gather and organize what already exists, and to put it together in new ways, but also to create new information, often in new formats. These have taken different forms, depending on specific needs and circumstances.

In the case of national organizations, like the National Indian Brotherhood and the Native Council of Canada, the information is largely of a political-educational nature, and their operations stress quick access to current and ephemeral materials, though their collections include some basic books and other background material. This would be true of the information services of provincial organizations as well, though here there may be more emphasis on cultural materials and on non-print as well as print resources. These information services function also as clearing houses for information in their specific fields, and potentially have great significance as key links in larger networks which might in future be tapped by non-native libraries (except of course for documents which for political reasons are confidential).

In the case of local or regional organizations, the emphasis has been on historical, cultural, and educational materials. The Woodland Indian Cultural Educational Centre at Brantford on the Six Nations Reserve, for example, has a marvellous collection of print and non-print material relating to the Woodland Indians of Eastern Canada and neighbouring States. They are also, and increasingly, involved in the production of non-print materi including film, videotape, slide-tape sequences, film strips, audiotape, and multi-media learning kits, e.g. for the teaching of native crafts. Closely associated with the library is the museum as an integral part of the Centre. Examples from other provinces could be cited, in particular the Saskatchewan Indian Cultural College in Saskatoon, where similar developments in a quite different context are taking place. The most recent emergence of a regional resource centre in Ontario is that developed by Grand Council Treaty No.9 in co-operation with the North Eastern Regional Library System, in Timmins. The resource centre is under native control and direction, but the library system is offering both financial and technical support. Such a combination may well be a happy precedent. (Note #2).

The most important feature of these developments, however, is the dynamism and the momentum generated by their organization and activity.

They are exciting places with tremendous potential. Totally under native leadership and control, they offer inspiration to native people throughout the country. Librarians outside the native community must recognize that here is "where the action is". The leadership in the development and organization and utilization of resources has passed into native hands. We should welcome this and realize how much we can learn from these developments. This will only happen, however, as the directors of native information and resource centres are able to share their resources, their expertise, and of course their time, with their colleagues elsewhere. This is beginning to happen, at least on a small scale. The workshop at the 1975 Conference in Toronto of the Canadian Library Association included a workshop sponsored by the newly formed C.L.A. Committee on the Library/Information Needs of Native Peoples. Representatives of native services from Ottawa, from Ontario, and from Manitoba and Saskatchewan conveyed information through discussion and AV presentations, concerning both the work of their agencies and also the wealth of resources they are developing and making available - largely for their own members and clientele, but in some cases available to others. It was an exciting and impressive session, a revelation to many present, and hopefully the beginning of a process. The possibilities now exist for quite a fruitful interaction and co-operation between the formal library systems and these native-run resource centres.

Recommendation 4.

That the Ontario Government, through whatever mechanisms exist, make available special funds for provincial and/or regional Native Resource Centres to develop print, AV and multi-media materials in both English/French and native languages, including funds for translation where necessary.

V Problems of Materials, Bibliographical Access and Control

There is a very grave shortage of native materials and native media in all formats by Native authors, whether in English, in French, or (especially) in native languages. There is an equally great need for translations, especially from English or French into native languages. Some notable beginnings have been made. One should mention the initiative of the former Chief Librarian of the Fort Frances Public Library in arranging, with funds from International Book Year, for the publication of four children's books in Ojibway. These are very attractive and are widely used; in fact a reprinting is now necessary. Many more ventures of this kind should be encouraged, and the availability of provincial funds would be welcomed. Writers' and artists' workshops should be developed on a regular basis; new talent should be sought and nurtured. The Ojibway Cultural Foundation on Manitoulin Island is an example of the exciting possibilities in developing native talent.

Recommendation 5

That the Ontario Government through funding and other mechanisms encourage publishing and translation of materials in native languages; assist in the republication of out-of-print material; and encourage in all possible ways the development of native writers and artists.

There are also very difficult problems in terms of bibliographical access to and control of materials relating to native history, culture, and current problems. It is relatively easy to find or compile bibliographies of in-print materials. It is more difficult to trace (a) out-of-print materials (b) to keep up with the production of new materials, many of an ephemeral but significant nature (c) to have any ready access to the wide variety and unusual sources of non-print materials, expecially videotape, audiotape, and recordings (phonodiscs) of native music, myth, legend, and folklore. Obscure production centres and small, out-of-the-way publishers serve to complicate the situation more and more. These problems are shared by both the formal library systems (school, special and academic as well as public) and the native resource centres. The need for a central clearinghouse has been frequently expressed in meetings of both groups.

Recommendation 6

That the Ontario Government fund a clearinghouse for information on native materials, i.e. books, periodicals, newspapers, videotapes, audiotapes, films, recordings, multi-media kits, learning materials, etc. by and about Indians of North America, with emphasis on Ontario. This clearinghouse to publish a newsletter to inform all participating libraries, resource centres, etc. of acquisitions and holdings throughout the province, provide information re availability by purchase or loan, and keep the information constantly up to dat

VI The Urgent Need for Trained Personnel

There is an acute shortage of trained personnel of native origin at all levels in libraries and information services.

In all of Canadian history, there have been three graduate librarians of native ancestry. One is the Information Officer for the National Indian Brotherhood; one is Librarian at the Saskatchewan Indian Cultural College; one is now an elementary school teacher in Mississauga. This is a shocking situation which will not be remedied quickly or easily. But there are measures which can be taken. Transitional Year Programs like that at Innis College, University of Toronto, will make it possible for more natives to enter University. Native Studies Programs such as that at Trent should attract more students to the universities. From a growing pool of graduates, we may be able gradually to recruit more entrants to our graduate library schools. Certainly the schools themselves need to do some specific and energetic recruiting amongst native students. Specific scholarships should also be established for native people, not so much for the monetary value (important though that may be) as for the visible recognition and commitment that would be made explicit, i.e., that the schools really want native students. Accompanying this, serious consideration should be given to modifying entrance requirements for people whose educational experience has been less than adequate, who are in fact "disadvantaged" in terms not of ability but of the grades on their transcripts. And finally, if native students are to be recruited, consideration should be given to curricular modifications (specialized materials courses, community development, adult basic education methods, etc.) which would serve as an attraction and inducement for such students.

At the technical or sub-professional level, there is far more hope of a substantial number of students entering the 2-year technician programs (from grade 12) in the Colleges of Applied Arts and Technology and graduating as full-fledged library technicians. Several have already done so. The trickle, with specific encouragement, could become a steady stream. More publicity aimed directly at people in the native communities, both urban and rural, would help. The possibility of special scholarships or other financial inducements could be explored. Again, the value of a genuine, visible commitment to recruiting native personnel should be stressed. Admissions procedures should be monitored, and adequate counselling made available at all stages of the student's career.

It is important to recognize that trained library technicians are capable of handling many middle-level or middle-management jobs in libraries. Their training includes a 50-50 mix of general (academic) courses and technical training. In the absence of graduate librarians, especially in library services for native people, technicians may be called upon to perform responsibilities of a near-professional nature. Many are quite capable of meeting this challenge and while it would be preferable for some form of professional supervision to be available (even occasionally or intermittently), the technician-librarian will provide a level of service otherwise quite impossible.

It is also important to provide training opportunities to the band librarians mentioned in Section I. These should be fairly extensive courses of a week's duration, held on a quarterly basis. They should be supplemented by annual workshops of up to a week's duration. County or regional library personnel would direct the training (eventually these might

include a native librarian), preferably with the assistance of library personnel from the specialized native resource centres. The specialized native bookmobiles recommended in Section I could become "roving classrooms" for the period of the training, especially if it is to take place on the reserves. And finally, it would be most desirable for those who have acquired such training to be able to apply both the training and their library experience as credits towards a formal library technician training program, should they wish to undertake this step.

For such training to be successful, some mechanism needs to be found to "train the trainers", and this could be sponsored and funded by the Ministry of Culture and Recreation through the Provincial Library Service.

Recommendation 7.

That the Ontario Government and all concerned parties encourage the recruitment of native personnel into formal library training programs at both technician and graduate levels, through expansion of Transitional Year and Native Studies Programs, through specific recruiting, through revised admissions procedures, through special scholarships, and through curricular modifications where necessary.

Recommendation 8.

That the Ontario Government fund a training seminar for public library supervisors and regional library consultants, in the special problems and needs involved in training native library personnel at the local community or band level. Such a seminar to be conducted by native leaders and resource people, with assistance from technician or graduate instructors where necessary. Purpose: to "train the trainers".

VII A Native College for the North

For many reasons, but following directly from the need for trained personnel in libraries serving native people, the proposal of a Native College in Northern Ontario should be given the most serious consideration. In all fields a breakthrough is needed. It is not likely to come unless a college specifically devoted to native training and educational needs and run by native people, without external control, is established. A precedent exists in the successful establishment of Manitou College at La Macaza, Quebec. The need and the potential in Ontario are surely equal to those in Quebec. Should such a college be organized, I would strongly urge that a library technician program designed specifically for training library workers in the various types of public and specialized services and resource centres mentioned in this brief be among the first to be established.

Meanwhile, it is a great disappointment and frustration to many people to learn that the northern broadcasting outlets planned for TV Ontario (OECA) have been cancelled by the Ontario Government. These are badly needed by northern residents, native people included, in terms of educational television and stimulation of community programs of continuing education especially for adults.

Recommendation 9.

That a Native College to be run by and for native people be established in northern Ontario; and that a library technician training program be among the first to be established.

Recommendation 10.

That the Ontario Government restore the necessary funds to TV Ontario to develop northern outlets for ETV.

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Notes:

1. In reaching more isolated reserves not accessible by road, the multimedia bookmobile would have to be replaced by an alternative form of delivery. Deposit collections could be flown in (using the Ontario Government's air service); they could be delivered by boat in some instances during the summer; and in a few cases railroad rolling stock could be converted to library or resource centre purposes, as was demonstrated by a student team (library technician trainees) from Cambrian College in Sudbury who established a temporary library for the citizens of Gogama, Ontario in the summer of 1972, using a converted CN railway car.

2. In December 1975 it was announced that the Saskatchewan Indian Cultural College was to become a full-fledged college in that province's innovative network of community colleges - a most significant advance in formal status, and of course, in the availability of more adequate funding.

3. Not explicitly mentioned, but implicit in the argument, is the problem of materials already in libraries (or likely to be added in future) which are so biased as to be unacceptable to native people. This problem will take care of itself if native people are involved in the selection process. Meanwhile, libraries can establish their integrity only by removing from their shelves, on the advice of native consultants, material decidedly offensive to native people, detrimental to their interests, and inimical to their aspirations.

4. Again not explicitly recommended in the Brief, but implicit in its argument, is the necessity of having native people as Board members of any library system (public or regional) serving a reserve or other significant population of native people. There is a danger, of course, that such Board appointments may be no more than a species of tokenism; Native Board members must be supported by other processes and other mechanisms if their participation is to be really meaningful and productive. That is why, I think, priority must be given to the principle of local or community control, and of genuine participation in decision-making at the user-citizen level.

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